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SUNDAY, JANUARY 29, 1905.

Circulation During December.

W. R. Carr, Business Manager of the St. Louis Republic, being duly sworn, says that the actual number of full and complete copies of the Daily and Sunday Republic printed during the month of December, 1904, all in regular editions, was as per schedule below:

Date.	Copies.	Date.	Copies.
1.....	104,370	17.....	104,250
2.....	104,370	18 (Sunday).....	125,750
3.....	104,370	19.....	104,370
4 (Sunday).....	125,750	20.....	104,370
5.....	104,370	21.....	104,370
6.....	104,370	22.....	104,370
7.....	104,370	23.....	104,370
8.....	104,370	24.....	104,370
9.....	104,370	25 (Sunday).....	125,750
10.....	104,370	26.....	104,370
11.....	104,370	27.....	104,370
12.....	104,370	28.....	104,370
13.....	104,370	29.....	104,370
14.....	104,370	30.....	104,370
15.....	104,370	31.....	104,370
16.....	104,370		

Total for the month.....3,202,050

Less all copies spoiled in printing, left over or filed.....104,432

Net number distributed.....3,097,618

Average daily distribution.....104,750

And said W. R. Carr further says that the number of copies returned and reported unused during the month of December was 12,000 per cent.

W. R. CARR,
 Sworn to and subscribed before me this first day of January, 1905.
 J. F. PARISH,
 My term expires April 25, 1905.

HYPNOTIC SUGGESTION.

No well-informed person can be ignorant of the fact that European physicians of high principle and liberal culture for years have successfully employed hypnotic suggestion in the treatment of disease. Liebreich, the most expert of psychotherapists, and Bernheim, his pupil, have made names famous. Charles's name is forever associated with the school of hypnotism at La Salpêtrière. Doctor Berillon at Paris, Professor Lind at Zurich, Doctor von Kneiffing at Vienna, Doctor von Schneck at Nottulden, Doctors van Kesteren and van Geden at Amsterdam, Doctors Lloyd-Tuckey and Brannwell at London, with a host of others, hardly less prominent in various parts of Europe, are using this instrumentality to recover the sick and depraved with admittably phenomenal success. And greatest of them all, Doctor Otto Georg Winterstrand of Stockholm, treats in a specially arranged room his twenty patients simultaneously, and administers the rest cure in its perfection by looking nervous sufferers in the hypnotic sleep for weeks at a time, attention to bodily wants being secured entirely through suggestion.

Doctor William Watterforce Newton, who spent a month in Stockholm with the Swedish suggestionist, says: "As I sat in Winterstrand's saloon, where from fifty to a hundred patients are treated daily, I could not fail to be impressed with the fact that here at least modern science was to bring back the Albigens to his own world again, and that the latest and most modern idea in medicine was giving place to the conception of an immortal and divine power, which would work recovery to the lost patient. The action of the doctor here in passing from patient to patient, laying his hands upon the foreheads of the hypnotized and seen, and whispering in their ears words of recovery, recalled to me the apostolic age. Here were drunks, drug fiends, men and women with fixed ideas, victims of impure habits, coming to place themselves under the spell of a stronger personality, in order that the new impulse toward righteousness might be developed within them, and that the old spirit of evil habits working round and round the will in a vicious circle might be extinguished."

In this enlightened age, which no longer regards hypnotic suggestion as a scientific plaything, but apprehends the "power of spirit" over physical function, a paper on hypnophysics need not be introduced with an apology.

John Duncan Quackenbush, M. D., member London Society for Psychical Research, New York Academy of Sciences, American Medical Association, American Association for the Advancement of Science, etc., has prepared an elaborate article on the subject of hypnotic suggestion for next Sunday's Republic Magazine. In it he gives the status of hypnotic science, shows the work which is now being done in that line, and expresses a personal view derived from five thousand experiences with hypnotized subjects. No more valuable or profoundly interesting article has appeared in any periodical this year.

Samuel Hopkins Adams in next Sunday's number gives the second installment of his great mystery story, "The Flying Death."

An article by Adeline Patti, greatest songstress of her time, on "How to Sing the Old Home Songs," will prove a delightfully attractive feature.

"New England's Old Homesteads" is a contribution by Frank French on the auction sales of abandoned farms. Their many strange incidents read like good fiction.

Holman F. Day is a first-class story writer, as most people know. The story which he has written for next Sunday's Magazine is nothing less than a "cooking" good one, and it will amuse 100 out of every 1,000 people who read it—which is a far greater proportion of the public than possesses the sense of humor. In other words, Day's tale—which is entitled "Captain Domestics, the Chrono-Faced

Beau of Cundy's Cove"), will make even the solemn-minded laugh.

"Wild Animals I Have Eat," a poem by Walter King, may be mentioned as one of the light delicacies which furnish forth the feast. "Jack's Bachelor Suppers" is a diverting short story by Kate Masterson. "The Real Garden of Elizabeth" is the disclosure of a literary secret, by Alice Morse Earle. There are a dozen other good features in next Sunday's Magazine—which goes without extra charge to every reader of the regular Sunday paper.

DEMOCRATIC UNITY.

From now until the spring election much will be heard about harmony. Much of what is said about harmony will be inharmonious or discordant. The exclusion of the unsatisfactory element from the Democratic organization, together with judicious changes within the organization, will afford opportunity for several kinds of attempts to unite a certain class of workers with reform officials, advocates and associations. Some of these attempts may be initiated in sincerity, while others may be prosecuted for special or personal aims.

From the very beginning there should exist no doubt as to what sort of unity is desired among the Democratic forces. Neither the Democratic organization nor Democrats who are not allied with the organization which for any compact with the political aggregation which is popularly and quite correctly known as the Butler element. The Democratic party in St. Louis can live to better purpose without this element, or any like element; and though it might, in the circumstances of a despicable league between this element and an office-gluttonous machine, confront the possibility of defeat, it naturally would prefer to risk such a consequence than to join issue at an expense of principle.

The practical view taken by politicians is right. A community is composed of all classes of people, and all classes are shareholders in the municipal corporation and parties to the municipal government. A community is a mixed population, the rights of each class or individual being equal. There is no possibility of recognizing the rights of all, and thereby rendering equitable administration, unless tickets are nominated and platforms are framed with due regard for the whole public.

But there is a distinction to this rule; there is at least one exception. The class which is notorious as the element which seeks to profit from legislation is not deserving of notice from a party or representation in the government. This element can get justice without having its followers in office, or without having influence with party leaders or officials. This element, by its work, has made itself unworthy of any consideration from the people.

Victory at the cost of principle would not strengthen the Democratic party in St. Louis. Defeat in the performance of obligations would invigorate the party. The object of the party is not to control the public offices for the sake of patronage, but for the purpose of regulating public affairs by the standard of rightness and progress. The principles of good government are more important to an organization or a party, as well as to the people, than any other feature of politics or administration.

Though the Democratic party might be positively assured of an overwhelming victory by giving the Butler element representation on the ticket, it must not stoop to that element. The Butler element is repugnant, and let it so remain. The Democratic party and organization have done their duty by the people; if the Republican machine would negotiate with that element, depend upon the public to apply the penalty at the polls.

Democratic unity has no connection, however remote, with the periculous element or the bipartisan game. Democratic unity contemplates harmony of sentiment and harmony of action among the reform officials, the regular organization which has promoted reform, and the Democratic voters, all of whom believe in the virtue of reform. Democratic unity, such as exists and must be firmly fixed, is reform harmony.

The Republic's advice is that the selfish element should be ignored in party arrangements and fought openly in the campaign. No effort should be made to conciliate this element, and no overtures should be considered. But all reform officials and advocates should act in perfect unity to nominate a strong, irreproachable ticket, and to concentrate public opinion on the preservation of good government. The last election indicated how weak the periculous element is, how pronounced are the inclinations of civic conscience, and how independent is the independent vote. A ticket clean throughout could hardly be defeated.

AMERICAN GOOD HUMOR.

Josh Billings used to say that cheerfulness is the universal panacea. The good humor of the American people is a fortunate asset. And it is a very necessary possession in order to offset the calamity howlers, whose influence is far and away beyond their mere numbers and is frequently out of all proportion to the actual conditions for which a remedy is needed. It requires good humor on the part of a great number of persons to offset the sneerlines and glooms of a few violent spirits. It is good humor which enables the American people to take the medicine without getting sick over it.

That humor does not disparage the real reformer, but it preserves peace so that every Charlie Nation is not mistaken for a Joan of Arc. It listens patiently to the wail of the frenzied financier, lending his ear while it keeps its head and reserves its decision. It tolerates every species of proscriber for political ailments and takes homeopathic doses of such advice as in its discrimination it has found to be good. It gives attention to the anthropologist, sociologist, political economist, moralist and philosopher who warns against race suicide; but it doesn't rush off at once to make the birth-rate look like a quotation of one of the Northern Securities railway stocks in a bull raid. It gives ear to the short-haired woman who preaches against curses and the long-haired man who ought to be wearing them. It notices what the breakfast-food promoter has to say about the evils in everything else.

Upon the whole, it is a wonder that American good humor is not exhausted. Anybody with a grievance, or a reform to propose, or a vision of the bottomless, or a panacea, can get a hearing before the public; yet we go on about the business of living, eating, drinking, dressing, voting and amusing ourselves without being deeply disturbed and, all things considered, with a good deal of intelligence.

Curse levee loquacity, fugitives stupefied—light comes to realize that, in ignoring many temporal and fleeting uneasinesses and curiosities; but this realization would seem to imply that we are more profoundly introspective and philosophical than we have given ourselves credit for. Our easy-going tolerance of trouble-makers is better put down to good humor, the refusal to take ourselves and our disturbances too seriously, the ability to see the lighter side of things, the cum grano salis quality of comprehension; all of which are compatible with and a part of that good common sense which is

willing to profit by what is genuine in experience and advice. "Good nature" is a fine characteristic and a saving grace in a practical-minded people and it by no means signifies indifference or mere superficiality. We are not blissfully ignorant of our troubles, nor do we underestimate them; but we refuse to be morbid or to exaggerate their importance.

Considerable underground work will be done this year by the public-service companies. They have begun tearing up the streets. The city must see that the pavements are restored to proper condition. We have been through it one way before and this time we shall ask for the right way.

A St. Louis husband is charged with having beaten his wife with a shoe. If the allegation be true should he be punished? As the wife seems not to have used a hat-pin in defense the case is problematical. It looks like contributory negligence or something of the sort.

St. Louis has sent nearly two carloads of material to the Chicago Municipal Museum. The shipment would have been larger, but some of the exhibits are in Mexico and some are elsewhere, while the Republican misrule game is retaining others for the spring campaign.

In the St. Louis courts huge and kluges seem to have a financial, as well as a sentimental, value. But the financial, as well as the sentimental, value is conditional. The distinction depends upon what a well-known rhetorician calls "community of interest."

Chief of Police Kieley and Circuit Attorney Sager desire a stricter vagrancy law. When the vagrants are under control the thieves and highwaymen are out of business.

A Kentucky woman chopped a hole in the ice in order that she could drown herself. In Kentucky water is the ordinary medium for suicide only.

Larger lobbies are desired for the theaters. Does this mean that more room is needed for the hurrying many who cannot endure the plays?

The London press is having an editorial revolution anyhow, and anything that can wake up the London press must be welcomed.

James Van Allen, sometime of America, has become famous in London. He has taken his negro cook there.

Czar Nicholas much more than President Roosevelt is justified in writing articles on the strenuous life.

The pressure of the queue on China's spine seems to be relieved by the American tonic.

RECENT COMMENT.

Little Pennypacker.

Pennypacker roams at will. He will remain at large. A bill has been suggested by the provisions of which six citizens might secure the removal of an obnoxious statesman. It would have been, doubtless, to prove three shillings against a politician, after a divine model, which the Governor of Pennsylvania would make sufficient for the suppression of a newspaper. The fact that Mr. Pennypacker's new bit of proposed legislation is taken purely as a joke by the press is due partly to the ridiculous history of the law against cartoons. A distinction of effort to lessen the evils of lying newspapers, without endangering freedom of expression, would have a respectful hearing. Pennypacker is not discredited, for it is criticism of himself that forms his motive. He has a gift for silliness, which he illustrates by his argument from an antique law about common roads which happens to remain on Pennsylvania's statute books. The deepest difficulty, however, which he meets, is that political parties, whether journalism, and politicians, need exposure so much more than newspapers need correction. In some respects the Governor has been wronged. His argument from the fact that an editor was shot in the South and his murderer acquitted was that violent remedies will be found if legal ones are not provided. The newspapers twisted it into an argument in favor of shooting editors. He may give the Governor credit for shooting little for him. He seems to be, in good deal of a fool, and an incorrigible fool is out of place in high office. He might be a very faithful penut vendor or head of a family. We understand his moral character contains a more than average percentage of integrity. The Russians might find him useful. We find him ridiculous. If he had power to enforce his wishes the American people would either him. As he is impotent, they regard him as a passing absurdity provided to lend the farce element to a tragic world.

Copper and Typhoid Fever.

American Medicine.

The value of copper sulphate in destroying typhoid bacilli has recently been extensively exploited by the daily papers of Philadelphia. The backs of their reports contain statements made by Doctor Edward Martin, Director of Public Health and Cholera, under whose direction laboratory experiments have been conducted, and also additional assertions by Doctor Moore of the Agricultural Department at Washington, whose announcement on this subject earlier in the year created much discussion. As so often the case, many of the newspaper claims are somewhat risible, and are apt to arouse unjustified expectation on the part of people whose long-suffering endurance of polluted drinking water makes them intensely anxious for developments of this sort. That this successful method of destroying typhoid bacilli in the laboratory may be extended and made possible of application to large bodies of water is a consummation devoutly to be desired, but that is a question of the future. In the meantime, the discussion on this subject has fair to shatter an old idea which has been about little change in this regard. We refer to the danger of copper poisoning from the use of cooking utensils made of that metal. Eminent physicians and chemists now announce this to be unfounded. Director Martin asserts positively that no harm will come from drinking water which has stood in copper vessels for four hours at living-room temperature or three or four times that long in refrigerators, though the water may contain a large number of typhoid bacilli which may have been therein contained.

A Western Wife.

National Magazine.

She walked behind the lagging mules.
 That drew the breaker thro' the soil;
 Here were the early-rising rules,
 Here were the eyes of Wifely toil.

The written prairie blossom'd fair,
 The soil and home faded from the scene;
 Firm gables met the whirling air,
 Deep porches lent repose serene.

But with the brow and snowy tress
 Bespeak the early days of strife;
 And there the deeper wrought impress—
 The untold pathos of the wife.

O Western mother in thy praise
 No artist paints nor poet sings,
 But from thy rosary of days
 God's angels shape immortal wings!

A Party Paper Sees the Humor.

Chicago Tribune (Republican).

A Niedringhaus divided against himself cannot stand successfully for a senatorship. After it is all over, Mr. Niedringhaus might have the President's congratulatory letter framed as a touching memento of the incident.

Fuller.

Gelett Burgess in McClure's.

When left for dead upon the field,
 The foe, victorious, passed me by—
 This was my curse; that I must yield,
 Who could not win and might not die!

RUSSIA HAS OUTGROWN AUTOCRACY;
AN APPEAL TO CZAR NICHOLAS II.

BY COUNT LEO TOLSTOI.

(This letter was written and addressed to the Czar by Count Tolstoi, when the famous Russian author and philosopher thought himself dying.)

"Dear Brother—Such form of addressing you seems to me the most appropriate because in this letter I appeal to you not so much to a Czar as to a man—a brother, and also because I write to you as it were from the other world, expecting the approach of death. I do not wish to die without telling you what I think of your present activity and of what it might be, what great welfare it might bring to millions of people and to yourself, and what a great evil it may bring both to the people and to you if it continues in the direction in which it is going."

"A third of Russia lies in the state of special control, i. e. outside the law. The army of police, visible and secret, goes on continually increasing. Prisoners, places of exile and of penal servitude, are overflowing. 'Politicks,' with whom workmen are now classified, being added to the hundreds of thousands of ordinary criminals. The censorship of literature extends to such absurd prohibitions as it did not reach even in the worst period of the forties. Religious persecution has never been so frequent and cruel as it is now, and becomes ever more frequent and cruel. Everywhere, both in the towns and industrial centers, troops are concentrated and sent out with loaded cartridges against the people. In many places fratricidal conflicts have already taken place, and everywhere such are being prepared, and new and yet more cruel struggles will inevitably occur."

The reason for all this, so palpably evident, is this: Your helpers assure you that by the arrest of all progress of life in the nation they will thereby insure the welfare of this people and your own peace and safety."

But one can sooner arrest the flow of a river than that incessant progressive movement of mankind which is established by God."

One understands how those to whom such a state of things is advantageous, those who in the depths of their souls say, 'apres nous le deluge,' can and must assure you of this, but it is astonishing how you—a free man, needing nothing, and a rational and good man—can believe them, and, following their horrible advice, commit or allow to be committed so much evil for the sake of such an unattainable desire as the arrest of the eternal progress of mankind."

You cannot but know that ever since the life of man is known to us, the forms of

this life, economical and social, as well as religious and political, have continually changed, passing from forms more coarse, cruel and irrational to softer, more humane and more rational ones. Your advisers tell you that this is not so; that as for the Russian people at some bygone time orthodoxy and autocracy were suitable, so they are suitable now, and so they will remain until the end of time, and that therefore for the welfare of the Russian people it is necessary at all costs to maintain these two combined forms of religious belief and political organization. But this is a double error."

It is impossible to assert that orthodoxy, which may once have been natural to the Russian people, is now natural to them. From the reports of the Procurator of the Synod you may see that the more developed among the people, notwithstanding all the disadvantages and dangers to which they are exposed when they accede from orthodoxy, every year join the second sects in increasing numbers."

Now as to autocracy, if we were natural to the Russian people, while this people still believed that the Czar is an infallible earthly deity who alone rules the people, it is far from natural to them now, when they all know or else find out as soon as they get a little education, first that a good Czar is only a heinous hazard, and that Czarism may be and has been mastered and mastered—like John IV and Paul; and, secondly, that however good and wise a man a Czar might be, he himself cannot possibly rule a nation of 136 millions, but that the people are ruled by those who surround the Czar, and who are more concerned with their own position than with the people's welfare."

The desire which the Russian people would at present express, were it possible for them to do so, would, in my opinion, be the following:

First of all, the working people would say that they wish to be delivered from those special laws which place them in the position of a parish, deprived of the rights of all other citizens; then they would say that they desire freedom of removal from place to place, freedom of education and freedom to profess the religion which corresponds to their spiritual needs, and, above all, all the 100,000,000 people would say with one voice that they desire freedom in the use of land, i. e., the abolition of the right of landed property."

It is the abolition of the right of private property in land which, in my opinion, constitutes that primary object the attainment of which the Russian Government of our time ought to take as its aim."

EVERY MAN HAS A DUAL PERSONALITY
THAT OF HIMSELF AND OF HIS IDEAL.

BY MAURICE MAETERLINCK.

WRITTEN FOR THE SUNDAY REPUBLIC.

It is well that men should be reminded of the fact that they have a dual personality, that they are not only a man, but also a soul. The soul, then, will be able to say with the great Jean Paul: "When I desire to love most tenderly one who is dear to me, and wish to forgive him everything, I have but to look at him for a few minutes in silence."

To learn to love, one must first learn to see."

"I lived for twenty years by my sister's side," said a friend to me one day, "and I saw her for the first time at the moment of our mother's death." Here, too, it had been necessary that death should violently fling open an eternal gate, so that two souls might behold each other in a ray of the primordial light. In their one another who has not near to him sisters he has never seen?"

Happily, even in those whose vision is most limited there is always something that acts in silence, as though they had seen. It is possible, perhaps, that to be good is only to be in a little light which all are in darkness. Therefore, doubtless, it is well that we should endeavor to raise our life, and should strive toward summits where all doing becomes impossible. And, therefore, too, it is well to accustom the eye to behold events and men in a divine atmosphere. But even that is not impossible; and how small must the difference seem to the eyes of a God! We are in a world where truth reigns at the bottom of things, and where it is not truth but falsehood that needs to be explained. If the happiness of your brother sadden you, do not despair yourself; you will not have to travel far along the road before you will come across something in yourself that is almost saddened. And even though you do not travel the road, it matters little; something there was that was not sad."

These who think of nothing have the same truth as those who think of God—that is best and purest in man; and it is only by ever lingering near the gates I speak of that you can discover the divine in the soul. Then will you be able to say with the great Jean Paul: "When I desire to love most tenderly one who is dear to me, and wish to forgive him everything, I have but to look at him for a few minutes in silence."

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"I lived for twenty years by my sister's side," said a friend to me one day, "and I saw her for the first time at the moment of our mother's death." Here, too, it had been necessary that death should violently fling open an eternal gate, so that two souls might behold each other in a ray of the primordial light. In their one another who has not near to him sisters he has never seen?"

Happily, even in those whose vision is most limited there is always something that acts in silence, as though they had seen. It is possible, perhaps, that to be good is only to be in a little light which all are in darkness. Therefore, doubtless, it is well that we should endeavor to raise our life, and should strive toward summits where all doing becomes impossible. And, therefore, too, it is well to accustom the eye to behold events and men in a divine atmosphere. But even that is not impossible; and how small must the difference seem to the eyes of a God! We are in a world where truth reigns at the bottom of things, and where it is not truth but falsehood that needs to be explained. If the happiness of your brother sadden you, do not despair yourself; you will not have to travel far along the road before you will come across something in yourself that is almost saddened. And even though you do not travel the road, it matters little; something there was that was not sad."

These who think of nothing have the same truth as those who think of God—that is best and purest in man; and it is only by ever lingering near the gates I speak of that you can discover